Tahqīiqi Mutala‘ah aur Dala’il par Mabni Kitab

الشبهات حول حكم الديموقراطية في الإسلام

(THE DOUBTS REGARDING THE RULING OF DEMOCRACY IN ISLAM)

(ISLAM MEIN DEMOCRACY KE HUKM KE MUTALLIQ SHUBUHAT)

Compiled & Researched By: At-Tibyan Publications
Translated By - Abu Nusaybah Al-Athari(shariazone)
Language - Roman Urdu

٢٠ جمادى الأولى ١٤٤٧ هـ

CONTENTS (FAHRIST-E-MAZAMEEN)

بسم الله الرحمن الرحيم

Allah Ta'ala farmata hai: **"Jo log baat ko suntay hain (ya'ni achi baat, La ilaha illallah — Allah ke siwa koi haqiqi ma'bood nahi — aur Islami Tawheed waghera) aur uske behtareen hisson par amal karte hain (ya'ni sirf Allah ki ibadat karte hain, usi ki taraf rujoo karte hain aur taghoot se bachte hain), wahi log hain jinhein Allah ne hidayat di hai aur wahi samajhdaar log hain." [Surah Az-Zumar: 18]**

MUQADDIMAH (INTRODUCTION):

Beshak tamaam tareefain Allah ke liye hain, aur Allah ki salamati aur rehmat ho hamare Nabi Muhammad ﷺ par, unke ghar walon par aur unke sahaba par, qayamat ke din tak.

To Proceed:

Haal hi mein, hamare deen par amal karne wale kuch bhaiyon ke darmiyan Internet par ek behas shuru hui hai jo ke maghrib (western) mulkon mein democratic elections mein hissa lene ke jawaz (permissibility) ke bare mein hai. 2 maqaalay — ek ka unwan hai "To Vote or Not to Vote" aur doosra "Why Vote, and Who to Vote For?" — khaas taur par kuch nuqaat uthate hain jin par hum samajhte hain ke wazahat zaroori hai, saath hi kuch aur masail bhi jo democracy aur intikhabi amal (electoral process) se mutaliq hain, unpar bhi baat karna laazim hai.

Is mukhtasir bayan mein hum koshish karenge ke is maslay mein kuch wazahat paish karein, kuch ghalat da'wayon ki tar'did (refutation) karein aur un galtiyon ki islah karein jo in maqaalon ke musannifeen ne ki hain, saath hi un aam ghaltiyon par bhi roshni daalein jo is mawzoo' (topic) ke silsilay mein logon ke darmiyan payi jaati hain. Democratic elections mein Musalmanon ke hissa lene ke maslay ko samajhne se pehle kuch ibtida'i (introductory) nuktaat samajhna zaroori hai. Hum in nuktaat ko mukhtasir taur par zikr karenge taake tafseel mein na jayein, balke inhein baad mein asal bahs (core issue) ke hawale se yaad rakha ja sake.

DEMOCRACY AUR IS MEIN PAAYE JAANE WALE KUFR AUR ZAHIR SHIRK KA MUKHTASAR BAYAN:

Lafz "Democracy" asal mein do Greek alfaaz se bana hai — "demos" ka matlab hai log (people) aur "cratus" ka matlab hai hukoomat (governance ya rule). Yaani democracy ek aisa nizaam hai jisme log apne liye qanoon banate hain apne muntakhib (elected) numaindon ke zariye jo ek council ya parliament ke zariye anjaam diya jata hai. Ye parliament is maqsad ke liye qaim ki jaati hai ke woh un qawaneen aur policies ko lagu kare jo us ilaqe ke zyada tar logon (majority) ki khwahishat aur pasand par mabni hoti hain.

'Abdul Wahhab Al-Kilāli ne kaha:
"Tamam democratic nizaam ek hi ideology (soch ya mabda) par mabni hain, aur woh ye ke ikhtiyar (authority) logon ko diya gaya hai, aur hukoomat (mastership) unhi ki hai. Yaani ikhtitām mein, democracy asal mein 'logon ki hukoomat' ka usool hai."[1] Aur jaisa ke Abraham Lincoln ne kaha tha: "The rule of the people, by the people, for the people" - yaani "logon ke zariye, logon ki taraf se, logon par hukoomat."

Is liye ye nizaam asal mein Allah ke khaas haq-e-tashree' (qanoon banane ka ikhtiyar) ke bilkul bar'aks hai. Aur is tarah ye sirf Allah ki nafarmani tak mehdood nahi rehta, balke shirk ke daairay mein daakhil ho jata hai — kyun ke ye insano ko us rutbah (martabah) tak uthata hai jo sirf Shari' (Qanoon Banane Wale) — yaani Allah Ta'ala — ka hai.

Allah Ta'ala ne farmaya:

"Aur Allah faisla karta hai; koi nahi jo uske faisle ko badal sake. Aur woh hisaab lene mein bohat taiz hai."[2]

---

[1] - Mawsu'at As-Siyasalı", Vol. 2/756
[2] - Ar-R'ad, 41

Aur Allah Ta'ala ne farmaya:

"Kya unke aise ma'bood hain jin logon ne unke liye aisa deen bana diya hai jiska Allah ne ijazat nahi di?"[3]

Aur kyunke log apne numaindon ke zariye khud qawaneen banate hain, to ye qawaneen unhi ki khwahishat par mabni hoti hain — yani log jo chahte hain usi ke mutabiq banayi jati hain — na ke un cheezon ke mutabiq jo Allah ne nazil ki hain. Allah Ta'ala ne farmaya:

"Kya tumne us shakhs ko dekha jisne apni khwahish ko apna ma'bood bana liya? Kya tum uske zimmedar (nigehbaan) ban sakte ho? Kya tum samajhte ho ke in mein se zyada log sunte ya samajhte hain? Ye to sirf janwaron jaise hain — balke unse bhi zyada bhatak gaye hain raaste se."[4]

Is liye insaniyat ka is haq ko chheen lena (jo sirf Allah ka hai) unhein jhoote ma'bood (Tawaghit) bana deta hai Allah ke siwa — jin ke zariye woh qawaneen banate hain aur faisle karte hain Allah ke nazil ki hui wahi ke mukhalif. Aur isi wajah se Allah Ta'ala ne har us shakhs ya nizaam ko jo Allah ke nazil ki hui cheez ke mutabiq hukum nahi karta, "Taghoot" (ya'ni jhoota ma'bood) kaha hai.

Allah Ta'ala ne farmaya:

"Kya tumne un (munafiqon) ko dekha jo yeh da'wa karte hain ke woh us cheez par iman laye hain jo tum par (Aye Muhammad ﷺ)nazil ki gayi aur jo tumse pehle nazil ki gayi, lekin jab unke darmiyan faisla karne ka waqt aata hai to woh Taghoot ke paas faisla karwana chahte hain, jabke unhein to unka inkaar karne ka hukm diya gaya tha."[5]

---

[3] - Ash-Shurah, 21
[4] - Al-Furqan, 43-44
[5] - An-Nisa', 60

Shaykh-ul-Islam Ibn Taymiyyah (rahimahullah) ne farmaya:
“Woh shakhs jise Allah ki nafarmani mein maana jata hai, ya woh shakhs jise Haq ke deen ki hidayat ke ilawa kisi aur cheez mein maana jata hai — dono surat mein agar woh logon ko aisi cheez ka hukm deta hai jo Allah ke hukm ke khilaf hai, to woh Taghoot hai. Isi wajah se hum un logon ko jo Allah ke nazil ki hui cheez ke ilawa se hukum karte hain, Taghoot kehte hain.”[6]

Aur Ibn al-Qayyim (rahimahullah) ne farmaya:
“To Taghoot us har shakhs par bola jata hai jo Allah aur uske Rasool ke hukm ke ilawa se hukum karta hai. Is mein woh shakhs bhi shamil hai jise log Allah ke siwa poojte hain, ya uski pairwi andhon ki tarah karte hain baghair Allah ke daleel ke, ya uski itaat karte hain jabke unhein yaqeen nahi hota ke woh Allah ki itaat kar rahe hain. Ye sab duniya ke Tawaghit hain. Agar tum unhein dekho aur unke saath logon ke haal ko dekho, to tum paoge ke unmein se zyadatar log Allah ki ibadat se hat kar Taghoot ki ibadat karne lage hain; Allah aur uske Rasool ke hukm se hat kar Taghoot ke hukum ke mutabiq chalne lage hain; aur Allah aur uske Rasool ki itaat se hat kar Taghoot ki itaat aur uski pairwi karne lage hain.”[7]

Aur Muhammad Al-Amin ash-Shanqiti (rahimahullah) ne farmaya:
“Un ilahi nasson (wahiyon) ke zariye jo humne zikr ki hain, ye baat bilkul wazeh ho jati hai ke jo log un ghair-shar‘i qawaneen ki pairwi karte hain jinhein Shaitaan ne apne doston ki zubanon par bana kar logon mein phaila diya, aur jo Allah Ta‘ala ke us shari‘at ke mukhalif hain jo usne apne Rasoolon (alayhimus-salam) ki zubanon par nazil farmayi, to aise logon ke kufr aur shirk par koi shak nahi karta siwaye us shakhs ke jise Allah Ta‘ala ne andha kar diya hai aur wahi (Qur’an) ke noor se mehroom kar diya hai.”[8]

---

[6] - Al-Fatawa, Vol. 28/200
[7] - I'lam Al-Muwaqqi in, Vol. 1/50
[8] - Adlhwa' Al-Bayan, Vol. 4/82-85

Aur kyunke zyada tar deeni tor par paband Musalmaan yeh jaante hain ke jamhooriyat (democracy) ka buniyadi maqsad logon par unki aksariyat ki khwahishat ke mutabiq hukoomat karna hai — na ke Allah ki wahi ke mutabiq — is liye humein is nizaam ke kufr ko tafseel se samjhane ki zyada zarurat nahi.[9] Agar parhnay wala is baat se ibtida mein poori tarah mutma'in nahi hai, to main usse tajweez karta hoon ke woh koi aisi buniyadi aur wasee kitab padhe jo Islam ke nazariye se democracy ke hukm par tafseel se roshni daale. Kyunke yahan hamara maqsad poore democratic nizaam par behas karna nahi, balki khaas tor par jumhoori intikhabat (democratic elections) mein hissa lene ke masle par baat karna hai.[10]

INTIKHABATI AMAL AUR VOTERS PAR US KE ASRAAT:

Kyunkay ye nizaam iss bunyaad par qaim hai ke awam apne liye qanoon banwane ke liye rehnuma (leaders) ka intikhab karti hai aur -

[9] - "Hatta ke "To Vote or Not to Vote" ke musannif (author) ne bhi is baat ko ikhtitami taur par tasleem kiya ke buniyadi tor par jamhoori nizaam (democratic system) mein dakhil hona jaiz nahi hai. Usne ibtida mein kaha: "Ye aaj ka nizaam Islami mauqif se bilkul mukhtalif hai, kyunke qanoon saazi (legislation) ka haq sirf hamare Khaliq, Allah Ta'ala ke liye khaas hai. Is liye, jab koi aise nizaam mein dakhil hota hai jo Shari'ah ke ilawa kisi aur buniyad par qaim hai — aur sabse badh kar ye ke kai martaba Shari'ah se takraata hai, hatta ke kabhi kabhi uske mukhalif bhi hota hai — to Musalmaan ulama ka is par ijma' (consensus) hai ke aise nizaam ke zariye hukum karna na-jaiz (impermissible) hai.

[10] - "Un tamam tafseeli aur wasee asaraat par likhi gayi kuch aham kitaabein ye hain: "Ad-Dimuqratiyyah Deen" (ya'ni "Democracy: A Religion") – Shaykh Abu Muhammad 'Asim al-Maqdisi ki, aur "Hukm al-Islam fi Ad-Dimuqratiyyah wa at-Ta'addudiyyah al-Hizbiyyah" – Shaykh Abu Basir Mustafa Halimah ki, aur Shaykh 'Abdul Qadir Ibn 'Abdil-'Aziz ka maqala (essay) jo uski kitab "Al-Jami' fi Talab al-'Ilm ash-Sharif" ke pehle jild (volume 1) ke safha 146 aur uske baad ke pages mein hai. Inn tamaam asaraat mein un shakko-shubhaat ka jawab diya gaya hai jo democracy ke bare mein uthaye gaye, jaise ke ye kehna ke democracy "Shura" hai, ya Najashi ki kahani waghera ka ghalat istemal karna, aur dusre aise gumrah kun da'we.

policies ko apni taraf se lagu karwane ke liye unko mansab par bithati hai, is liye poora democratic nizaam intikhabat (elections) ke baghair maujood hi nahi reh sakta. Agar awam intikhabi amal mein hissa na lein, to democracy na to qaim ho sakti hai aur na hi chal sakti hai — kyunke phir kisi ko vote dene wala koi nahin hoga, aur na hi parliament ke muntakhab arkaan mojood honge jo awam ki taraf se qanoon saazi (legislation) ya hukoomati policy banane ka amal anjaam de sakein.

ʻAbdulwahhab Al-Kilāli ne kaha: "Iska matlab ye hai ke log, jin ke paas hukoomat (mastership) ka ikhtiyar maana jata hai, wo qanoon saazi ka Amal khud anjaam nahi dete. Balkay woh ye ikhtiyar apne muntakhab kiye hue Parliament ke arkaan ko ek muqarrar muddat ke liye de dete hain aur unko apna numainda mukarrar karte hain taake woh unki taraf se is ikhtiyar ka istemal kar sakein."[11]

Shaykh Abu Basir Mustafa Halimah ne kaha: "Sab se pehle, Democracy us bunyaad par qaim hai ke taqat ka sar-chashma awam hai. Aur is mein qanoon saazi ka ikhtiyar bhi shamil hai, **aur ye kaam aam awam ke numayindon ke intikhab ke zariye hota hai, jo qanoon banane aur qawaneen taiyar karne ke kaam mein unki jagah lete hain**. Agar doosre alfaaz mein kaha jaye to democracy mein qanoon banane wala aur jiski itaat ki jati hai, woh insaan hai — na ke Allah. Aur iska matlab ye hota hai ke ibadat aur itaat jis bannyane ke maamle mein hoti hai — jaiz ya na-jaiz qarar dene mein — woh awam aur insaan aur makhlooq hoti hai, na ke Allah Taʻala. Aur yehi kufr, shirk aur gumraahi ki bunyaad hai, kyunke ye deen ki uloom aur Tawheed ki bunyaadi asal ke bilkul khilaf hai. Aur ye natija deta hai ke ek kamzor, jahil insaan ko Allah ke saath uske unik sifaat mein shareek bana diya jaye — khaas taur par ilahiyyat ki woh sifaat, jo sab se khaas hai, hukm aur qanoon saazi."[12]

---

[11] - Mawsü'at As-Siyasah, Vol. 2/757
[12] - Hukm Al-Islam Fi Ad-Dimuqratiyyah Wa At-Ta'ddudiyyah Al-Hizbiyyah, Pg. 28

To asal haqiqat ye hai ke ye Members of Parliament — jo aksariyat ki marzi par amal karte hain aur qanoon saazi waghera mein unki taraf se jagah lete hain — ye sab kuch tabhi kar sakte hain jab awam unhein vote de kar un mansabon par bithayein. Aur agar hum ye nateeja nikalte hain ke ye Members of Parliament Allah ke siwa qawaneen bana kar shirk aur kufr karte hain, to phir un logon ke bare mein kya kaha jayega jo unko is kaam ke liye intikhab (elect) karte hain — yeh jaante hue ke ye candidate unke behaf par insani banaye hue qawaneen banane ka amal anjaam dega?

Aur Shaykh ‘Abdul-Qadir Ibn ‘Abdil-‘Aziz ne kaha: “Jo log un par vote karte hain (ya’ni Members of Parliament ko), woh bhi kufr ka irtikab kar rahe hote hain. Is liye ke representative democracy ke nizaam ke mutabiq, vote dene wale asal mein unko apni taraf se is baat par moqarrar karte hain ke woh Allah ke siwa qanoon saazi — jo shirk ki hukoomat hai — unki taraf se anjaam dein. To is tarah voters Members of Parliament ko shirk ke amal ko lagu karne ka haq de dete hain, aur apni vote ke zariye unko Allah ke siwa ‘qanoon banane wale maalik’ bana dete hain. Allah Ta’ala farmata hai: '**Aur woh tumhein yeh hukm nahi dega ke tum farishton aur paigambaron ko apna rab banao. Kya woh tumhein kufr ka hukm dega jabke tum Muslim ho?"**[13] To jab woh shakhs jo farishton ya paigambaron ko apna rab banata hai kafir ho jata hai, to phir us shakhs ka kya haal hoga jo Members of Parliament ko is maqam par rakhta hai? Isi tarah Allah Ta’ala ne yeh bhi farmaya: "**Keh do: Aey ahl-e-kitab! Aao ek aisi baat ki taraf jo hamare aur tumhare darmiyan barabar hai — ke hum Allah ke siwa kisi ki ibadat na karein, aur uske saath kisi ko shareek na thahraayein, aur hum mein se koi kisi aur ko Allah ke siwa rab na banaye."** [14] Natija yeh hai ke Allah ke siwa logon ko rab banana shirk hai aur Allah ka inkaar (kufr) hai — aur yahi kaam woh log kar rahe hote hain jo Members of Parliament ko vote dete hain.”[15]

---

[13] - Al-Imran, 80
[14] - Al-Imran, 64
[15] - Al-Jami Fi Talab Al-'Ilm Ash-Sharif, 1/151-152

Aur ye amal us mashhoor qaida ki wazahat mein aata hai: “Kufr ki madaad karna kufr hai.” Kyunke jo shakhs kisi ko shirk ya kufr karne mein madad de, ya unko qudrat de, woh jante hue ye kaam karta hai, to uska hukm wohi hota hai jo us shakhs ka hukm hota hai jo shirk ya kufr ka irtikab karta hai. Aur ye qaida bilkul mutabiq hai us baat ke jo Allah Ta‘ala ne un logon ke bare mein farmayi jo Allah ki ayaton ke mazak aur inkar ke waqt un logon ke saath baith kar hissa lete hain:

"**Aur beshak tum par (Qur’an ki) ye baat nazil ki gayi hai ke jab tum suno ke Allah ki ayaton ka inkaar kiya ja raha hai aur unka mazak udaya ja raha hai, to un logon ke saath mat baitho jab tak woh kisi aur baat mein na lag jayen; (agar tum unke saath baithe rahe) to yaqeenan tum bhi unhi ki tarah ho jaoge. Beshak Allah munafiqeen aur kafiro’n ko jahannam mein aik saath jama karega."**[16]

Aur Ash-Shawkani ne kaha: “Uska farmana: ‘**Tum bhi unhi ki tarah ho jaoge**.’ Yaani agar tum aisa karo aur roko mat, to tum kufr mein unke barabar ho.”[17]

Aur Shaykh Sulaiman Ibn ‘Abdillah Ibn Muhammad Ibn ‘Abdil-Wahhab (Rahimaullah) ne kaha: “Is ayat ka ma‘ni bilkul waisa hi hai jaisa zahir hai. Iska matlab ye hai ke agar koi aadmi Allah ki ayaton ko inkar hota hua ya unka mazak udaya jaata sunay, aur woh un kafiron ke darmiyan baitha rahe jo un ayaton ka mazak udate hain — baghair kisi majboori ke — aur na unhein roke aur na un jagahon se uth kar chalay jab tak woh kisi aur baat mein masroof na ho jayein, to woh bhi unhi ki tarah kafir ho jata hai — chahe woh khud is amal mein hissa na le. Kyunke ye baat is baat ki daleel hai ke uska dil kufr se raazi hai. Aur kufr se raazi hona hi kufr hota hai. Is ayat aur is qism ki doosri ayaton ki bunyaad par ulama ne ye daleel pesh ki hai ke jo shakhs kisi gunah par razamand ho woh gunah karne wale ke barabar hota hai. Aur agar woh

[16] - An-Nisa', 140
[17] - Fath Al-Qadir, Vol. 1/527

ye kahay ke woh is amal ko apne dil mein pasand nahi karta, to iski baat qabool nahi ki jati. Is liye ke ahkaam zahir (outer actions) par lagte hain — aur usne kufr ka zahiri amal kiya hai — to woh kafir hi qaraar diya jayega."[18]

Is liye, jo shakhs sirf us waqt maujood rahe jab kufr kiya ja raha ho, aur na wahan se uth kar chalay aur na us amal ko rokne ki koshish kare, uska hukm bilkul ussi tarah hota hai jaisa us shakhs ka jo asal mein kufr anjaam deta hai. To phir un logon ke bare mein kya kaha jaye jo kufr aur shirk mein madad karte hain — ya usko mumkin banate hain — is tarah se ke apni taraf se kisi candidate ko elect karke usko makhlooq ke liye Allah ki shari'ah ke siwa qanoon banane ka ikhtiyar de dete hain? Aur yaad rakho ke yeh vote hi woh wahid zariya hai jiske zariye yeh Member of Parliament yeh kaam kar sakta hai — kyunke agar voters ki intikhabi madad na hoti, to woh is mansab par hota hi nahi jahan yeh kufr aur shirk ka amal pehle hi qadam mein anjaam de sake!! To is surat mein voters hi woh log hain jo is shakhs ko kufr aur shirk karne ke liye madad aur qudrat dete hain — aur woh sirf un logon mein se nahi jo chup chap baith kar Allah ki ayaton ka mazak hota dekhte rahe. Jab tum voters ke role— election ke waqt — aur uske baad Member of Parliament ke zariye anjaam diye gaye kufr aur shirk ke darmiyan rabt ko samajh lete ho, to phir shak ki koi gunjaish nahi rehti.
Aur kya farq reh jata hai un logon mein jo is shakhs ko Allah ke siwa qanoon saaz 'rab' bana dete hain— jayeza aur na-jaiza ehkaam ke liye aur un logon mein jo sooraj ya chaand ko Allah ke siwa rab bana lete hain— rozi aur rizq dene ke liye? Allah ki qasam! In dono par hukm ek hi hai.

---

[18] - Majmu'at At-Tawhid, Pg. 48

JAMHOORI INTIKHABAT MEIN SHIRKAT SE MUTALLIQ SHUBUHAT KA RADD:

Jo log jamhoori intikhabat mein shirkat ko jaiz qarar dete hain, woh gumraahi ke mukhtalif darajaat mein hain. Kuch aise hain jo yeh aqeeda rakhte hain ke democracy bilaa-pabandī ek qabool shudah nizaam-e-hukoomat hai [19] - yeh ek intehai sira hai. Aur kuch doosre aise hain jo sirf kuch ghalat fahmiyon aur shubuhat ki bunyaad par is mein shirkat ko jaiz samajhte hain. Inhi shubuhat ka hum yahan jawab denge:

1. Nabi Yusuf ‘alayhis-salaam ka Misr ke baadshah ke hukoomati nizaam mein wazir ki haisiyat se kaam karna.

Allah Ta‘ala ne farmaya: “Baadshah ne kaha: ‘Usay mere paas le aao taa-ke main usey apna muqarrab banaun.’ Phir jab Yusuf (alayhis-salaam) se baadshah ne guftagu ki to usne kaha: ‘Aaj se tum hamare nazdeek rutbah aur aitmaad ke laayiq ho.’ Yusuf (alayhis-salaam) ne kaha: ‘Mujhe zameen ke khazanon (storehouses) par muqarrar kar do. Main un ki hifazat ilm aur zimmedari ke saath karunga.’ Is tarah humne Yusuf ko zameen mein poora ikhtiyar ataa kiya, ke woh jahan chahein aur jab chahein tasarruf karein.” [20]

To jo log Yusuf ‘alayhis-salaam ki misaal pesh karte hain, woh is ko daleel banate hain ke aap ‘alayhis-salaam baadshah ke hukoomat mein mazboot muqaam par qaim ho gaye the. Aur phir is bunyaad par yeh nateeja nikalte hain ke agar gair-Muslim hukoomat mein wazir

---

[19] - Aur is mazmoon ka maqsad is wasee‘ aur mufassal mawzoo‘ ko detail mein bayaan karna nahi hai; balkeh jo log is darje ki gumraahi mein mubtala hain, un ke liye ham yeh tawsiya karte hain ke woh un pehle zikar ki gayi kitabon ki taraf rujoo‘ karein — jin mein democracy ko poore nizaam ki haisiyat se discuss kiya gaya hai, na ke sirf intikhabati shirkat ke aik pehlu ko.

[20] - Yūsuf, 54-56

banna jaiz ho sakta hai, to phir yaqeenan sab se kam nuqsaan-deh ummeedwaar ko vote dena bhi jaiz hoga — jo hamare behalf par Member of Parliament ban kar amal karega.[21]

Aur jo log is waqia ko daleel ke taur par istemal karte hain, woh shayad us baat ko nazar-andaz kar baithe jo Yusuf ‘alayhis-salaam ne apne qaid-khane ke do saathiyon se us muqaam ko hasil karne se pehle farmayi thi:

“Hukm (ya’ni faisla) Allah ke siwa kisi ka nahi. Usne hukm diya hai ke tum uske siwa kisi ki ibadat na karo — yahi seedha (haqiqi) deen hai, lekin aksar log nahi jante.”[22]

To phir hum Yusuf ‘alayhis-salaam ke baare mein yeh kaise keh sakte hain ke woh ek aisi hukoomat ke saath mu’ahida ya mu’awinat par tayyar ho jayein jo khud-sakhte qanoon banati hai — jab ke woh khud is masle par logon ko tanbeeh kar chuke the, farmate hue: **“Hukm Allah ke siwa kisi ka nahi!”**

Sab se pehle, jo log is misaal ko daleel banate hain un par yeh sabit karna laazim hai ke jis hukoomat mein Yusuf ‘alayhis-salaam ne apna ohda sambhala tha uska qanoon unki apni Shari’at ke mutabiq nahi tha. Aur is misaal ke andar koi dalil is da’wa ko sabit nahi karti. Balkeh rivayat hai ke woh baadshah jis ki hukoomat mein Yusuf ‘alayhis-salaam wazir bane, woh iman le aaya tha.

---

[22] - Aur is baat ka izhar “To Vote or Not to Vote” ke musannif ne khud kiya jab unhone likha: “Unhon ne (ya’ni Yusuf ‘alayhis-salaam ne) aik aisi hukoomat mein wazir ka ohda qabool kiya jo Allah ke Qanoon ke siwa doosre qawaneen se hukm chala rahi thi — taa-ke ek bari maslehat (greater good) hasil ho sake. Aur in ulama ke nazdeek yeh baat musallam hai ke hamari Shari’at mein koi cheez aisi maujood nahi jo is amal ki takhreef ya naskh karti ho.”

[22] - Yūsuf, 40

Ibn Jarir at-Tabari ne riwayat kiya ke Mujahid ne kaha: "Woh baadshah jiske saath Yusuf (alayhis-salaam) the, Islam mein daakhil ho gaya."[23] Aur al-Baghawi ne kaha: "Mujahid aur doosron ne kaha: 'Yusuf 'alayhis-salaam baadshah ko Islam ki taraf bulana band nahi karte the, aur uske saath narmi aur khayr-khwahi se pesh aate rahe, yahan tak ke woh baadshah aur uske bohot se log Islam mein daakhil ho gaye.'"

Aur yeh bhi riwayat kiya gaya hai ke Yusuf 'alayhis-salaam khud hukmran the, aur unka wazir ka ohda bhi asal mein Misr ki hukoomat chalane ka zimmah rakhta tha.

Ibn Jarir at-Tabari ne as-Suddi se riwayat kiya ke unhone kaha: "Baadshah ne Yusuf 'alayhis-salaam ko poore Misr par muqarrar kar diya tha, aur woh hi saare ikhtiyar rakhne wale zimmedaar shakhs the. Woh khareed-o-farokht, tijarat aur tamam maamlaat ki nigrani bhi karte the. Aur yahi Allah Ta'ala ke is qawl ka matlab hai: **'Is tarah humne Yusuf ko zameen mein poora ikhtiyar ataa kiya taa-ke woh us mein jahan chahe aur jab chahe tasarruf kare.'"**

Aur Ibn Zayd se bhi unhone Allah Ta'ala ke iss qawl ke baare mein riwayat ki: **"taa-ke woh is mein jahan aur jab chahe tasarruf kare…"** Unhone kaha: "Humne usey Misr ki tamam cheezon par ikhtiyar de diya tha. Woh jahan chahta, us jagah se apni marzi ke mutabiq amal karta. Woh us zameen mein jo chahta karta — yeh usko ata kar diya gaya tha."

Aur al-Qurtubi ne riwayat kiya ke Ibn 'Abbas ne Yusuf 'alayhis-salaam ke baare mein kaha: "Phir woh apne bishtar par baith gaye aur baadshah unke paas aaye. Aur baadshah apni auraton ke saath unke ghar mein daakhil hua, aur Misr ka saara ikhtiyar unko de diya gaya." -

---

[23] - Jami' Al-Bayan 'An Ta'wil Ay Al-Qur'an, Vol. 9/217

Al-Qurtubi kehte hain: "Aur jab baadshah ne Misr ki hukoomat Yusuf ko de di, to unhon ne logon par karam kiya, unhein Islam ki taraf dawat di, yahan tak ke woh un par iman le aaye. Aur unhon ne un mein adl (insaf) qaem kiya. To mard aur auratein dono unse muhabbat karne lage." - Aur jo riwayat Wahb, As-Suddi, Ibn 'Abbas aur doosron se naql ki gayi hai, woh yeh hai ke baadshah ne Yusuf 'alayhis-salam se kaha — jab usne dekh liya ke Yusuf har faisla lagoo karne aur adl phailane mein kamal ki hikmat rakhte hain: "Main tumhein ikhtiyar deta hoon — jo chaho karo. Hum sirf tumhare tabedar hain. Main tumhari hukoomat ke saamne sar-jhukane se inkar karne wala nahi — main to tumhare riaya mein se aik hoon."[24]

Agar yeh imkaan paida hota hai ke baadshah ne Islam qabool kar liya tha — aur is riwayat ko daleel ke taur par pesh karna is imkaan ki wajah se mushkook ho jata hai — to phir isey daleel banana durust nahi rehta. Kyun ke usool yeh hai: "Jab imkaan paida ho jaye to daleel ki istidlal karne ki quwwat gir jati hai" (Iẓā waradal-iḥtimāl, baṭula bihil-istidlāl).

Is ke ilawa, ham se pehle ki ummato ki Shari'at hamari Shari'at hoti hai — jumhoor Usuliyyeen ke nazdeek — sirf us surat mein jab woh hamari apni Shari'at ke muqaabil na ho. Aur agar bahas ke liye yeh farz bhi kar liya jaye ke Yusuf 'alayhis-salam ne apni Shari'at par amal nahi kiya tha, to hum kehte hain:.Agar woh aaj zinda hote, to unke paas koi aur raasta na hota magar yeh ke woh Muhammad ﷺ par naazil ki gayi Shari'at par hi amal karte.

Jahan tak baaki mukhtalif ghalat fahmiyon ka ta'alluq hai, un mein se aksar ka markaz Islami fiqh ke chand ma'roof qawaid (rules) ke galat tatbeeq par hai.[25] Un mein se:

***2. Qaidah: Do Buraiyon mein se chhoti burai ka intekhab kiya jata hai*.**

---

[24] - Al-Jami Li-Ah'kam Al-Qur'aan, Vol 9./215

[25] - Look to "Sharh Al-Qawa'id Al-Fiqhiyyah" by Ahmad Az-Zarqa' - Rules #25-28

“Aur is qaa‘idah ke zariye woh log jo intikhabat mein hissa lene ko jaiz kehte hain, is qaa‘idah ko yeh sabit karne ke liye istemal karte hain ke jis umeedwaar ki policies Islam ke muqaable mein kam mukhalif hon, usko vote dena do buraiyon mein se chhoti burai ka intekhab karna hai. Ya woh yeh kehte hain ke bilkul vote na dena aur is se natija yeh nikalna ke koi aur zyada bura umeedwaar jeet jaye—yeh vote dene se badi burai hai. Is liye woh doosre ko chunte hain, jis ki policies unke nazdeek Islam se qareeb hoti hain. Aur aksar fiqh ke qawaid ke saath aisa hi hota hai ke log qaa‘idah to theek naam le lete hain magar usko ghalat jagah ya ghalat tareeqe se apply kar dete hain.

Un logon ki ghalati yeh hai ke yeh qaa‘idah sirf us waqt apply hoti hai jab aap ke paas dono options laaziman aur muqarrar tor par takra rahe hon. Misal ke taur par jab ek shaks do aise ikhtiyaaraat se do-char ho jaye jo dono hi ghalat ya na-jaiz hon, aur unpar koi qaboo na ho. Aisi surat mein agar dono ikhtiyaaraat haram ya gunaah ke qism ke hon to phir chhoti burai ko chuna jata hai. Jaise ke ek bhai ne khoob kaha:”

"Jab koi shaks is qaa‘idah ko is surat-e-haal par lagu karne ki koshish karta hai, to yeh bilkul aisi misaal ban jati hai jaise koi shaks sharab peene lage is manzar mein: Ek bhai dusre bhai ko apne ghar bulaata hai. Wahan woh use do gilas sharab pesh karta hai — ek mein 50% sharab aur doosre mein 25% sharab. Woh doosre wale ko chun leta hai."

“Jahaan tak in jamhoori intikhabaat mein hissa lene ka ta‘alluq hai, is mein koi jabri majboori maujood hi nahi, isliye ‘do buraiyon mein se kam burai’ ka bahana istemal karke is Shirk ka irtikab karna kisi qism ka uzr nahi ho sakta. {[26](Look to next page)} Balkeh hum kehte hain ke Shirk ka amal karna— yani kisi ko bhejna ke woh Allah ki Shari‘at ke bajaaye insano ke banaye hue qawaneen ke mutabiq hukum chalaye — yeh us se kahin zyada barri burai hai ke banda is Taghut–nizam wale vote dene se door rahe. To asal haqeeqat mein yeh bilkul aise hi jaise -

banda 25% ki bajaye 50% wali sharab ko chun raha ho."

3. Qaida: Nuqsaan Par Faida Ko Tarjeeh Di Jati Hai

"Aur yeh qaida usi qaide ke mutabiq hai jo pehle zikar kiya gaya hai. Jo log is qaide ko istemal karke jamhoori intikhabat mein shirkat ko jaiz qarar dete hain, woh kehte hain ke us umeedwaar ko chunne se jo Musalmanon ke liye sab se kam nuqsan-deh policies rakhta hai, jo faiday hasil hote hain, woh un dosre umeedwaaron ke nuqsan se zyada hain jin ki policies unke liye zyada khatarnaak hain."[27] (Look to next page)

---

[26] - Ajeeb baat yeh hai ke maqale 'To Vote or Not to Vote' ke musannif ne khud is bahane ka sahara liya, bilkul us ke foran baad jab woh zaahir taur par is baat se ittefaq karta nazar aaya ke yeh qaida sirf us waqt lagaya jata hai jab insaan ko do haram a'maal mein se kisi ek ko ikhtiyar karna majboori ho. Jaisa ke us ne kaha: 'Islam ke deen ki bunyaadi usoolon mein se ek yeh hai ke agar kisi shaks ko do buraiyon ke darmiyan la-kar khara kar diya jaye <u>aur us ke paas in mein se ek ke irtikab ke siwa koi raasta na ho,</u> to woh badi burai (ya haram) ko roakta hai, chahe is ke liye choti burai (ya haram) ka irtikab hi kyon na karna pade. 'Imam Ibn Taymiyyah (rahimahullah) ne farmaya: 'Shari'at iss liye utari gayi hai ke jitni mumkina bhalai hasil ki ja sake aur jitna mumkin ho nuqsan aur burai ko roka ja sake aur usay kam se kam kiya ja sake. Agar dono achaiyan ikatthi hasil nahi ki ja sakti to un mein se behtar ko ikhtiyar kiya jaye, <u>aur agar dono buraiyan roki nahi ja sakti</u> to un mein se badtar ko roka jaye.' (Al-Fatawa, 23/343)"

Aur 'Why Vote, and Who to Vote For' ke musannif ne jab is qaide ka sahara lekar jamhoori intikhabat mein hissa lene ki ijazat dene ki koshish ki, to us ne kaha: 'Yeh baat bilkul wazeh hai ke kabhi-kabhi afrad aisi surat-e-haal mein daal diye jate hain jahan woh majbooran aise faislay karne par majboor ho jate hain jo aam tor par na-qabil-e-qabool samjhe jate hain, ya jo un ki pasand se bohat door hotay hain — sirf is liye ke woh un ke paas maujood sab se behtar imkaan hota hai.'

[27] (Look to next page)

Sab se pehle, jo faide ek umeedwaar ko jamhoori intikhabat mein chune se hasil hone ka daawa kiya jata hai, jab ke yeh Shirk hai, jaise pehle zaahir ho chuka hai, woh amal jo is qabil hai, usko jaiz nahi banata. Kyun ke jo shakhs is amal mein shirkat karta hai, asal mein woh Allah se faida hasil karne ki koshish kar raha hai, jab ke woh uske Tawhid ki muqaddasat ko tod raha hai.

Dr. Safar Al-Hawali ke "Open Letter to George W. Bush" ke tanqeed mein, Shaykh Abū Basir Mustafa Halimah ne Al-Hawali ke is zikr par kaha ke usne Musalmanon ko America mein President Bush ko vote dene ke liye encourage kiya:

"Main kehta hoon: Shaykh (yani Safar Al-Hawali ke yahan ke alfaaz ghalat hain aur mukhtalif wajah se rad kiye jaate hain. Un mein se ek yeh bhi hai ke unhone Musalmanon ko America mein maujood democracy ke khel mein shirkat ke liye encourage karna ghalat tha — jo aqeeda aur Shari'ah ke ghalatiyon ke sabab se hota hai, jiska natija na-qabil-e-tareef hai, aur chahe jitne faide daaway kiye jayein, iska koi uzr nahi. To phir yahan kya kehna jab yeh Shari'ah ke bunyadi usoolon aur aam maamlaat ke khilaf hai, jaise hum ne apne projects mein kai maqamat par wazeh kiya hai?!"[28]

---

[27] - Aur "Why Vote and Who to Vote For?" ke musannif ne yeh logic istemal kiya jab unhone kaha: "Vote dena khud Islami qanoon ke mutabiq wajib ya mustahab nahi hai, balkeh iska maqsad Musalmanon ke liye sab se zyada faida hasil karna ya burai se bachna hai." Aur "To Vote or Not to Vote" ke musannif ne woh faide ginaaye jo unhon ne jamhoori intikhabat mein shirkat se hasil dekhe, aur phir unhone kaha: "Is sab ke bawajood aur natija nikalte hue, is musannif ka raai yeh hai ke aaj ke halaat ke sabab, UK ke Musalmanon ko chahiye ke woh siyasi taur par mukhtalif aanay wale intikhabati amal mein shamil hoon taa-ke mukhtalif Shari'ah ke faide hasil kiye ja saken."
[28] - Waqafat Ma' Ash-Shaykh Safar, Pg. 18

Aur agar hum yeh tasleem bhi kar lein ke jamhoori intikhabat mein shirkat se kuch faide hasil ho sakte hain, to bhi yeh amal jaiz nahi ho jata. Jaise ke Allah Ta'ala ne farmaya:

"Woh aap se sharab aur jua ke baare mein poochte hain. Kaho: 'In mein bohot bada gunaah hai, aur (insano ke liye) kuch faida bhi hai, magar in ka gunaah unke faide se zyada hai."[29]

Aur is ke baad Allah Ta'ala ne farmaya: **"Aey logon jo iman laye ho! Sharab, jua, Al-Ansab, aur Al-Azlaam (taqdeer maloom karne ke liye teer) shaitaan ka ganda kaam hain. To in sab se door raho taa-ke tum kamyab ho jao."**[30]

Apni tafsir mein pehle ayat ke hawale se, Ibn Kathir ne farmaya: "Jahan tak inka faida hai (ya'ni sharab aur jua), yeh jismani aur maadi faide mein shamil hai — jaise jism ko faida pohanchana, khana hazam karna, waste ka nikalna, zehan tez karna, khushi ka ehsaas dena, aur inki farokht se maali faida. Iske alawa, jua se hasil hone wali kamai bhi shamil hai jo shaks apni family aur apne liye kharch karta hai. Magar in faidon par woh wazeh nuqsan jo zehen aur deen ko mutasir karta hai, bhari padta hai. Isi liye Allah Ta'ala ne farmaya: ...**lekin inka gunaah unke faide se zyada hai."**[31]

Aur isi tarah, agar hum yeh tasleem bhi kar lein ke jamhoori intikhabat mein shirkat se kuch faida ho sakta hai,[32] to bhi is amal ka nuqsan jo is Shirk mein shamil hai — yani kisi ko bhejna ke woh Allah ke siwa qawaneen banaye — deen aur imaan par kisi bhi mumkin faide se bohot zyada bhari hai. Aur hum yaqeen ke saath kehte hain ke Shirk ek banday ke liye kisi bhi sharab ya jua se bohot zyada nuqsan-deh hai aur iska asar bohot zyada khatarnak hai.

---

[29] - Al-Baqarah, 219
[30] - Al-Ma'idah, 90
[31] - Tafsir Al-Qur'an Al-Athim, 1/345
[32] - Look To Next Page

4. Qaida: Aamaal Niyaton Par Mabni Hain

Aur jo log is qaa'idah ko apply karte hain, woh kehte hain ke jab tak kisi ka maqsad Musalmanon par zulm ko kam karna ho, ya unke liye kuch rahat ya aise hi kaam ho, to phir woh amal jaiz ho jata hai. Aur woh kehte hain ke jab tak kisi ka maqsad jamhoori intikhabat mein shirkat ke zariye koi burai karna na ho aur sirf khair hasil karna ho, to phir yeh amal jaiz aur mustahab ban jata hai.

Aur hum kehte hain ke yeh man-tiqi ghalati sirf is mawzu tak mehdood nahi, balkeh yeh ghalati dusre aham mawazuat mein bhi pai jati hai. Is liye hum is par kuch tafseel denge, Insha'Allah.

Pehla nuqta yeh hai ke gunaah apni fitrat mein gunaah hi rehte hain, chahe jo shakhs unka irtikab kar raha ho uska maqsad achha kyon na ho. Abū Hamid Al-Ghazali, rahimahullah, ne farmaya: "Gunaah apni fitrat mein tabdeel nahi hote sirf niyyat ki wajah se. To jahil shaks ko samajhna chahiye ke jab woh apne nabi ﷺ ke aam lafzon se: '**Aamaal niyyaton par mabni hain'** ka matlab yeh samajh le aur phir sochta hai ke koi gunaah achhi niyyat se ibadat ban sakta hai — jaise ke koi shaks doosre ki khushi ke liye kisi ka badnami kare, kisi mohtaaj ko dusre ke paisay se khilaye, ya haram paisay se school, masjid ya fauj ka camp banaye, jabke uska maqsad achha hai — yeh sab jahalat hai, aur niyyat ka koi asar nahi hai is baat ko khatam karne mein ke yeh amal jurm, ghalat aur gunaah hai. Haqeeqat mein, agar koi buray zariye se -

[32] - Aur yeh abhi sabit hona baaqi hai, kyun ke intikhabat ka natija ya to yaqini nahi hai, aur na hi kisi party ya Member of Parliament ke amal ka jo taqat hasil karega, koi yaqeen hai. Jo yaqeen hai, woh yeh hai ke in daaway kiye gaye faidon tak pohanchne ke liye, insaan ko ek amal-e-Shirk mein shamil hona padega, jaise pehle zaahir ho chuka hai.

achha kaam karne ki niyyat rakhta hai, jo Shari'ah ke mutabiq na ho, to yeh khud ek aur burai hai. Agar woh is burai ko jaanta hai, to phir woh Shari'ah ke mutaliq ziddi hai. Aur agar woh is burai ko nahi jaanta, to phir woh jahalat ki wajah se gunaahgar hai, kyun ke ilm hasil karna har Musalman par farz hai. Iske ilawa, kyun ke achhi cheezon ko sirf Shari'ah ke zariye hi pehchana ja sakta hai, to phir burai ka achha hona mumkin kaise hai? Yeh bohot mushkil hai. Haqeeqat mein, jo cheezen dil mein is tarah ka soch paida karti hain, woh chhupi hui khushi aur andaruni khwahish hain..."

Phir unhone farmaya: "Iska matlab yeh hai ke jo shakhs jahalat ke saath kisi gunaah ke zariye achha kaam karne ki niyyat rakhta hai, use maaf nahi kiya jayega, siwaye is ke ke woh naya Musalman ho aur uske paas itna waqt na ho ke woh ilm haasil kar sake. Aur Allah Ta'ala ne farmaya: **'Agar tum nahin jaante to ilm walon se poochho**.**'**"[33]

Aur unhone (ya'ni Al-Ghazali) aage farmaya: "Is liye unka farman, sallallahu 'alayhi wa sallam: **'Aamaal niyyaton par mabni hain'** sirf teen shreniyon ke hawale se mahdoood hai — yani ibadat aur jaiz cheezon (Mubāhāt) tak, lekin gunaahon par nahi. Kyun ke ibadat ko ghalat niyyat se gunaah banaya ja sakta hai. Isi tarah, jaiz amal (Mubāh) ko niyyat se ya to gunaah ya ibadat mein tabdeel kiya ja sakta hai. **Magar gunaah kabhi bhi achhi niyyat se ibadat mein nahi badalta.** Haan, niyyat ka kuch asar ho sakta hai (ya'ni gunaah mein); aur yeh tab hota hai jab uske saath doosri burai niyyatein jud jati hain, jo iska bojh aur iske bure natijay ko barha deti hain, jaise hum ne Kitab al-Tawbah mein bayan kiya hai."[34]

Aur Shaykh Abdul-'Aziz Ibn Baz ke fatwa ka rad karte hue, jis ne "Aamaal Niyyaton Par Mabni Hain" ke qaide ke zariye Member of Parliament banne aur jamhoori intikhabat mein shirkat ko jaiz qarar -

---

[33] - An-Nahl, 43
[34] - Ihya Ulum Ad-Din, Vol. 4/388-391

diya, [35] Shaykh 'Abdul-Qadir Ibn 'Abdil-Aziz ne farmaya: "Main kehta hoon ke yeh fatwa ghalat hai, jaise ke humne Al-Ghazali se hawala diya, ke gunaah niyyat se jaiz nahi ho jate. Iske ilawa, kufr sab se bada gunaah hai. To jab Parliament join karna kufr hai, to woh niyyat se jaiz nahi ho sakta. Kyun ke Parliament woh zariya hai jiske zariye jamhoori nizam ko lagu kiya jata hai. Is liye is mein shirkat ya (kisi member) ko chune ka hukm jaane ke liye pehle jamhoori nizam ka hukm samajhna zaruri hai, jiska hukm uski haqeeqat ko samajhne par mabni hai."[36]

Is liye, agar shaks ko yeh maaloom ho ke amal gunaah hai, to niyyat is gunaah ko jaiz nahi banati. Aur yeh kufr ya shirk karne ki ijazat nahi deta, chahe us amal ka maqsad Musalmanon ke liye faida ya rahat ho. Agar aisa hota, to phir hum Bibles aur buton ki farokht jaiz qarar dete taa-ke uske paisay mohtaaj Musalmanon ko diye ja saken, aur aisi cheez ko koi bhi jaiz nahi mante.

5. Qaida: Khair ka Hukum Dena aur Shar se Rokna

Jo log is qaide ko istemal karte hain, woh kehte hain ke jamhoori intikhabat mein sab se kam nuqsan-deh umeedwaar ko vote dena, ya usko vote dena uske kuch achhi policies ki bunyaad par jo uske mukhalifon ke shar policies ke khilaf hain; to yeh ek qisam ka khair ka hukum dena aur shar se rokna hai.[37]

To humara jawab yeh hai ke jamhoori intikhabat mein shirkat khud ek shar hai jo mana kiya jana chahiye, kyun ke yeh insano ki khwahishon ko Allah Ta'ala ke qanoon ke saath milane ki koshish karta hai. Aur agar yeh tasawwur padhne wale ke zehan mein wazeh ho jaye, to phir yeh dalil ke jamhoori intikhabat mein kisi umeedwaar ko vote dena, jo Shirk hai, khair ka hukum dena aur shar se rokna ke barabar hai jo farz hai, -

---

[35] - This Fatwa was issued in "Liwa' Al-Islam" magazine, issue #11, 1409H. Pg. 7
[36] - Al-Jami Fi Talab Al-'Ilm Ash-Sharif, 1/147-148
[37] - Look to next page

Padhne wala dekhega ke yeh asal mein iske bilkul ulta aur pehle galat taur par lagaye gaye hukm ka ulta hai.[38]

Jo shara'i shara'it amr bil ma'roof aur nahiya 'anil munkar ke ma'ruf hain un mein se yeh hai ke yeh amal jaiz tareeqon se kiya jaye. Is liye: Kisi chor ko rokne ke liye usay qatl karna jaiz nahi, Kisi Musalman se uska paisa dhokay se lekar usay riba dene se rokna jaiz nahi, Aur kisi aadmi ko uske ghar walon ko niji nuksan se bachane ke bahaane uske ghar walon ko agwa karna jaiz nahi. Yeh baat amr bil ma'roof aur nahiya 'anil munkar ki bunyadi samajh rakhne walay har shakhs se poshida nahi.

Ek aur shart yeh hai ke amr bil ma'roof ya nahiya 'anil munkar ka nateeja kisi aur baray munkar ki paidaish na ho. Shaykh-ul-Islam Ibn Taymiyyah, rahimahullah, ne farmaya: "Aur agar amr aur nahi karne -

---

[37] - "To Vote or Not to Vote" ke muallif ne is qaidah ka zikar sirf yeh permissibility (ijazat) batane ke liye nahi kiya balki isko farz qarar dene ke liye kiya, jab usne kaha: "Qur'an aur Sunnah ke beshumaar nass is baat ko sabit karte hain ke nahiya 'anil munkar aur amr bil ma'roof imaan ka bunyadi hissa hai, aur bil-shak yeh Islam ki sabse bari jama'i zimmedariyon mein se ek hai. Jaise Allah Ta'ala farmata hai: ***'Tum sabse behtareen ummat ho jo logon ke liye zameen par laye gaye ho; tum nek ka hukm dete ho aur burai se rokte ho, aur Allah par imaan rakhte ho.'*** *(Aal-e-Imran, 110). Is bunyad par, har Musalman par lazim hai ke apni zindagi mein maujood burai ko badal de. Beshak, agar hamare paas yeh salahiyat ho ke hum hukmaranon ki burayiyon ko der tak rok sakein ya unke mansubay nuksaan pohcha sakain, to phir yeh hamare liye wajib ho jata hai." Aur "Why Vote and Who to Vote For?" ke muallif ne bhi isi qaidah ko istemal kiya jab usne kaha: "... <u>Musalmanon ko tajweez kiya jata hai—ya kabhi kabhi un par wajib ho jata hai—ke woh us party ko vote dein jo qaumi aur bayn-ul-aqwami satah par sabse zyada faida de sakti ho,</u> jo acchi cheezon mein izafa kare, ya kam az kam duniya mein phaili hui maujooda burai ko kam kare. Isi ke sath Musalmanon ko puri koshish karni chahiye ke woh un logon ke khilaf kharay hon jinke policy insani bhalai ke khilaf hon." (Aur hum Allah se hifazat ki dua karte hain.)*

[38] - Look to next page

wale yeh jaante hon ke unke amal ka nateeja zaroor tor par kisi milay-julay anjaam ki shakal mein hoga—jismein khair bhi ho aur sharr bhi—tou unke liye jaiz nahi ke woh is par amal karein jab tak woh uske nateejon ka andaza na laga lein. Agar khair ghalib ho tou is par amal karna chahiye. Aur agar sharr ghalib ho tou phir is se rukna wajib hai, chahe is mein kisi choti si khair ka zaya hi kyun na ho." "Is surat mein agar amr bil ma'roof aisa ho jo zyada munkar ka sabab ban jaye, tou woh asal mein munkar ka hukm dene ke mutaradif hoga aur Allah aur uske Rasool ﷺ ki nafarmani ko barhane ka zariya ban jayega." [39]

---

[38] - Aur un sab se badtare baaton mein se jo "Why Vote and Who to Vote For?" naam ki tehreer mein aayi, woh musannif ka yeh bayan hai: "Kuch Musalmaan yeh natija nikal sakte hain ke intikhabi amal se door rehna Islam aur Musalmano ke liye zyada behtar hai. Agar koi fard is cheez par yaqeen rakhta hai tou usay chahiye ke woh apni rai dusre Musalmano par zabardasti na thope, unhein vote dene se na roke aur na hi is baat par zor de ke woh vote chhor dein is dalil ke saath ke yeh kufr ka amal hai. Aisi soch na-insaafi aur zulm ke barabar hogi."
- 'Tou kya yeh wohi musannif hai jo is se pehle amr bil ma'roof wa nahiya 'anil munkar ke usool par bunyaad rakh kar democratic elections mein shirkat ko wajib qarar deta tha?! Aur kya yeh wohi shakhs hai jo ab hum mein se un logon ko—jo is amal ki sareeh, wazeh aur khuli shirk dekhte hain—Musalmano ko is shirk mein girne se rokne se mana kar raha hai?! Aur agar woh khud is amal ko napasand na karta ho ya isay jaiz samajhta ho, tou phir woh kaise un Musalmano ko rokh sakta hai jo is amal mein be-shak o shubah shirk ki haqeeqat ko dekh rahe hain—jis mein ek shakhs apne representative ko yeh ikhtiyar deta hai ke woh uski taraf se Allah ke siwa qawaneen banaye, ek aise Parliament-e-Kufr mein jo hukm-e-Allah ki jagah insanon ki mashwara shahi par chalti hai?! Aakhir kyun uske liye "amr bil ma'roof" karna jaiz ho gaya (uski apni soch ke mutabiq), jab ke hum ko "nahiya 'anil munkar" karne ki ijaazat nahi?! Aur woh kaise hamare amr bil ma'roof wa nahiya 'anil munkar ko "zulm aur na-insaafi" qarar de sakta hai?! Kya asal mein woh khud apni rai ham par thop nahi raha?! Aur is mein koi shakk nahi ke is shakhs ne is masale mein usool ko bilkul ulat kar rakh diya hai aur usne iski tatbiq ko sirf un mamlaat tak mehdood kar diya hai jise woh khud wajib samajhta hai—jab ke asal mein usi shakhs ke apne andar is mawzoo ke baray mein gumrahi, ghalat fahmi aur kharabi paayi jaati hai. (Toh is shakhs ko Allah se darna chahiye).
[39] - Al-Amru Bil-Ma'rüfi Wan-Nahyu 'An Al-Munkar, Pg. 21

Aur Ibn al-Qayyim, rahimahullah ne farmaya: “Agar kisi ki burai se rokne ki koshish aisi burai ko janam de jo Allah aur Uske Rasool ke nazdeek zyada shadīd aur zyada na-pasandeeda ho, toh phir us burai se rokna jaiz nahi, chahe Allah us burai ko na-pasand karta ho aur usay karne walon ko bhi.”[40]

Toh jo log democratic elections mein shirkat ki da‘wat de kar burai se rokne ki koshish karte hain, unki yeh koshish shirk aur nafarmani ki qeemat par ada hoti hai. Ab tarazu ko dekho: hum apne bhaiyon ke saath is baat par muttahid hain ke aaj Musalmano ki halat—chahe ‘Iraq ho ya dusre maqamat—nahiayat sakht aur dardnaak hai, magar hum is sakht haqiqat ko us shirk ke amal ke muqable mein tolte hain jismein hamein bulaya ja raha hai, is niyyat ke saath ke is se Musalmano par zulm kam ho jaayega.

Allah Ta‘ala ne farmaya: **“Aur al-fitnah qatl se bhi badtar hai.”**[41]

Aur Woh, Aala o Buland Rab, firmata hai: **“Aur al-fitnah qatl se bhi zyada badi (bhari) hai."**[42]

“Aur yahan ‘Al-Fitnah’ se murād Shirk aur Kufr hai, jaise ke tafseer ki kitabon mein bayan hua hai. Shaykh-ul-Islam Ibn Taymiyyah, rahimahullah, ne in ayaat ke bare mein farmaya: ‘Dusre lafzon mein, qatl agarche is mein koi burai aur fasad maujood ho, lekin kufr karne walon ki fitnah mein is se bhi zyada burai aur fasad paya jata hai.’”[43]

“Aur *Shaykh Ali Al-Khudayr* ne apne bab *‘Dawat ila Shahadat-e La Ilaha Ill-Allah’* mein zikr kiya ke *Shaykh Sulayman Ibn Sahman* ne in ayaat ke bare mein kaha: ‘Al-Fitnah se murad kufr hai. To agar tamam bedouin aur shehar ke log (yaani tamam log) ladte ladte khatam ho -

---

[40] -Tlam Al-Muwuqqi' in, Vol. 3/4
[41] - Al-Baqarah, 191
[42] - Al-Baqarah, 217
[43] - Al-Fatawa, Vol. 28/355

jayein, to yeh us se kam sakhte hai ke woh zameen mein ek Taghut qaim kar dein jo Islami Shari'at ki mukhalif cheezon se hukumat kare.'[44]

"Is liye is mein koi shakk nahi ke agar doosre Musalmano par hone wale nuqsaan ko kam karne ke irade se kisi shirk ke amal ko anjaam diya jaye (chahe yeh nuqsaan maut ke darje tak hi kyun na pohanch jaye), to bhi shirk zyada bada aur zyada khatarnaak shar hai. Aur is tarah ke amal ko amr bil ma'roof wa nahi 'anil munkar ka hissa bana kar har-giz anjaam nahi diya ja sakta, kyunke us amal ka shar Musalmano par hone wale nuqsaan ke shar se bhi zyada badh kar hai."[45]

6. Qaida: Zaroorat na-jaiz ko bhi jaiz kar deti hai

To jo log is qaide ko istimaal karte hain woh yeh kehte hain ke Musalman aaj ek aisi sakht zaroorati (Dharūrah) haalat mein hain jisme kuch na-jaiz a'maal — jaise ke jamhoori intikhabat (democratic elections) mein hissa lena — jaiz ho jata hai.[46]

---

[44] - Al-Jam'u Wat-Tajrid Fi Sharhi Kitab At-Tawhid, Pg. 121

[45] - Aur ye baat aage aane wale aglay do qawā'id se bhi judti hai, is liye tawajjuh se dekho ke ye dono ek doosre se kaise rabt rakhtay hain.

[46] - Aur "To Vote or Not to Vote" ke musannif ke pehle qoul se yeh maloom hota hai ke woh bunyaadi taur par is amal ko jaiz nahi samajhta; lekin lagta hai ke usne zaroorat aur kuch aur wajaḥaat ki bunyaad par isko jaiz samajh liya, jab usne kaha: "Agar koi yeh sawal kare, 'Kya karein jab Shari'ah hi na nafiz ho, to phir hum kya karen? Kya hamare paas is ke ilawa koi aur raasta hai jo hamare samne maujood ho?'"

Aur "Why Vote, and Who to Vote For?" ke musannif bhi isi soch se mutafiq nazar aate hain jab unhon ne kaha: "...Musalmano ko lazim hai ke woh un zaroori wasail ko ikhtiyar karein jin se woh apne maqsad ko hasil kar sakein."

Jahān tak is qā'idah ke istemāl ka ta'alluq hai to padhne wale ko yeh maloom hona chahiye ke yeh qā'idah mutlaq nahi hoti. Balkeh is qā'idah mein mustasnā'āt aur shara'it maujood hain jo isey jamhoori intikhabāt mein shirkat par lāgū hona na-mumkin bana deti hain.

Sab se pehle, kuch umoor aise hote hain jo "zaroorat" ke hudud mein shāmil hi nahi hote. Is liye badi ihtiyaat ki zaroorat hai ke kahin hum is qā'idah ki rukhṣat ko un masā'il par na lagā dein jo asl mein zaroorat ke darje ke qābil hi nahi. Aur yeh maloom o mashhoor hai ke zaroorat paanch bunyadi qisimon par mabni hoti hai: deen, jaan, 'aql, nasab/'izzat, aur maal.[47] Pas yeh baat har shakhs par wazeh honi chahiye ke koi insān apni shahawāt ki bunyād par zina kare ya kisi aise shaks se nikaah kare jo asl mein uska hamesha ke liye mahram ho — aur phir is gunah ko is qā'idah ke zariye jaiz qarār dene ki koshish kare — to yeh baatil o haram hai. Is se wazeh hota hai ke sirf chand khaas masā'il hi zaroorat ke daayrah mein aate hain, aur har cheez ko is qā'idah ki bunyād par jaiz qarār nahi diya ja sakta.

Dusri baat yeh ke jab baat Kufr aur Shirk ki hoti hai, to zaroorat (Dharūrah) ki bunyād par inhein anjām dene ki koi guzarish, koi rukhṣat maujood hi nahi hoti. Yeh is liye ke Kufr ya Shirk karna khud "zaroorat" ki bunyadi qisamon mein se ek qism — yani insaan ka deen — ki khilāf-warzi hai, jaisa ke pehle bayan ho chuka. Balkeh yeh sab se bari zaroorat — insaan ka deen — ke bilkul bar-aks jaata hai. Phir kaise mumkin hai ke ek zaroorat bachane ke liye doosri zaroorat tabāh ki jaye? Balkeh yeh sirf ek hi surat mein jaiz hota hai: jab kisi ko mukammal majboori (ikrah) se majboor kiya jaye. [48]

---

[47] - Look to "Fath Al-Bari", Vol. 1/179
[48] - Aur is masle ko hum aglay qā'idah mein tafseel ke sath bayan karenge, Insha'Allah.

Aur phir yeh kaise mumkin hai ke hum kuch aisi misaalon se daleel lein jahan kisi haqiqi shar'ai zarurat ki bunyād par aik gunaah ki ijāzat mil jati hai—aur phir un misaalon ko barabar samajh kar kufr ya shirk jaisi azeem se azeem tar cheezon ki ijāzat denay ki koshish karein?

Shaykh al-Islam Ibn Taymiyyah (rahimahullah) ne farmaya: "Beshak jo cheezen harām ki gayi hain, un mein se kuch aisi hain jinke bare mein khuli taur par bayan kar diya gaya hai ke shari'at ne un mein se kisi cheez ko kisi bhi surat mein—na zarurat ke liye aur na kisi aur wajah se —ja'iz nahi kiya. Jaise shirk, zina (haraam jinsi talluq), Allah Ta'ala ke bare mein baghair ilm ke baat karna, aur sareeh zyadati. Yeh woh char umoor hain jo Allah Ta'ala ke is farman mein wazeh taur par bayan hue: **"Kaho: Mere Rab ne fahsha ko harām kiya hai—jo zahir ho ya poshida, har qisam ka gunaah, na-haq zyadati, Allah ke sath shirk karna jiske liye usne koi daleel nahi utari, aur Allah ke mutalliq woh baat kehna jiske bare mein tumhein ilm nahi."**[49] Yeh tamam cheezen har shari'at mein hamesha se harām rahi hain. Allah Ta'ala ne tamam Rusul ko inhi cheezon ki hurmat ke sath bheja, aur kisi bhi surat, kisi bhi waqt, kisi bhi haal mein in harāmat mein se kisi cheez ki rukhsaht nahi di. Isi wajah se yeh ayaat Makkī surat mein nazil hui, (ya'ni wahi ke ibtidaai dor mein hi in ki hurmat sabit kar di gayi)."[50]

Shaykh Ali Al-Khudayr ne Shaykh Hamad Ibn 'Atiq se riwayat ki, jinhone kaha: "Us (Allah Ta'ala) ne farmaya: **'Us ne tum par harām sirf murda jaanwar (Maytah), aur khoon, aur suar ka gosht, aur woh cheez jo Allah ke siwa kisi aur ke naam par zabh ki gayi ho, ko kiya hai. Lekin jo shakhs majboori ki haalat mein ho, baghair nafarmaani ke irade ke aur hadd se guzarne ke (irade ke), to us par koi gunaah nahi.'"**[51] To yahan shart lagayi gayi hai ke zarurat ki haalat hone ke bawajood, jo isko (haram cheez ko) khaaye, woh na to jaan-boojh kar gunaah kar gunaah karne ka irada rakhta ho aur na hi hadd se tajawuz karta ho. -

[49] - Al-Araf, 33
[50] - Al-Fatawa, Vol. 14/470-471
[51] - Al-Baqarah, 173

Aur is mein jo farq hai dono halaton ke darmiyan—yani majboori (ikrah) aur zarurat (dharurah)—woh poshida nahi hai. Aur unhon ne (Ibn 'Atiq ne) kaha: "Kya murda janwar ke gosht ki ijazat dena—jo sirf mohtaj shakhs ke liye hai—kisi tarah is baat ki dalil deta hai ke banda apni marzi se kufr ikhtiyar kar sakta hai?! Kya yeh muqayasa aisi misal ki tarah hai ke koi keh de ke apni behan ya beti se nikah karna jaiz ho jata hai, is bunyad par ke ek azaad shakhs ke liye kaniz se nikah karna jaiz hai jab woh zina ka khauf rakhta ho aur azaad aurat se nikah karne ki istita'at na rakhta ho?!" Is tarah is shubhah (Doubt) phelane wale ne un logon se bhi zyada hadd paar ki, jinhone kaha tha: **"Tijarah bhi to ribā (sud) ki hi tarah hai."**[52]" [53]

Aur *Shaykh 'Ali Al-Khudayr* ne baat jari rakhte hue kaha: "Kya zaroorat mand ke liye murda gosht ke halal hone mein koi aisi daleel paayi jaati hai jo is baat par dalālat kare ke koi shakhs apni marzi se shirk ke majalis mein dākhil ho jaaye, aur dawah ke mafā'id ka bahana banakar secularist logon aur taghut-parast hukūmaton se walā' (dosti/jurh) ikhtiyar kar le?!"[54]

7. Qaida: Ikrāh ki wajah se Kufr ma'aaf hota hai

Chunke yeh baat pehle hi sabit ho chuki hai ke kufr aur shirk zaroorat ki bunyād par bhi jaiz nahi hote, jaise ke pichlay qaide mein guzra, iske baad agla qadam yeh hota hai ke is qaide ko istemaal karte hue jamhoori intikhabat (democratic elections) mein shirkat ko jaiz sabit kiya jaye. Aur jo log is qaide ko daleel banate hain woh koshish karte hain ke yeh dekhaya jaye ke haalat itni shadeed aur khatarnaak hai ke yeh ikrah (majboori){[55](Look to next page)} ka maamla ban jata hai. Aur hum kehte hain ke agar waqai koi shakhs jamhoori intikhabat mein hissa lene par majboor kiya jaye, to phir yeh qaida us par laagu hoga aur uski is harkat par us par koi gunaah nahi hoga.

---

[52] - Al-Baqarah, 275
[53] - Hidayat At-Tariq, Pg. 151
[54] - Al-Jam'u Wat-Tajrid Fi Sharhi Kitab At-Tawhid, Pg. 121

Lekin jis maamle par hum behas kar rahe hain, us ke andar ikrāh (majboori) ki ta'reef aur uski shara'i sharaait paayi nahi jati. Sab se pehle, ikrāh ki ta'reef yeh zaroori qarar deti hai ke shakhs ko haqeeqi tor par zabardasti kisi kaam par majboor kiya jaaye — na ke woh apni marzi se us kaam ko anjaam de.

'Alā' ad-Dīn al-Bukhāri ne ikrāh ki ta'reef yeh ki: "Kisi aur shakhs ko kisi aise kaam par thop dena jise woh karna nahi chahta tha, aur yeh thopna is khauf ki wajah se ho ke jo shakhs ikrāh (Mazboor) kar raha hai woh apni dhamki ko anjaam dene ki qudrat rakhta hai. Phir dusra shakhs is qudrat ki wajah se khauf zadah ho jata hai aur apni raza-mandi kho deta hai, us ikrāh ke amal ke anjaam dene ki wajah se."[56]

Aur Dr. Muhammad Ibn 'Abdillah Al-Wuhaybi ne kaha: "Yeh woh qisam hai jo majboor shaks par waqeh hoti hai, aur us insaan mein us waqt koi ikhtiyar ya qudrat baqi nahi rehti." [57]

Is liye jo shaks is qaide ka istemal karke jamhoori intikhabat mein shirkat ko jaa'iz qarar deta hai, woh yeh da'wa nahi kar sakta ke yeh ikrah (majboori) hai. Aur yeh ke musalmaanon ko is amal ke liye apni marzi se bulaya jaa raha hai — yeh sab se wazeh daleel hai ke unhein is par majboor nahi kiya jaa raha.

Raha masla ikrah (majboori) ki sharaait ka, to Ibn Hajr ne kaha: "Majboori ki sharaait chaar hain. (1)Pehli yeh ke dhamki dene wala woh qudrat rakhta ho ke jiss cheez ki dhamki de raha hai, usay waqei mein anjaam de sakta hai — aur dhamki jhelne wala shaks isay dafa karne -

[55] - Aur 'Why Vote, and Who to Vote For?' ke musannif ne goya is istilah (terminology) ka istemal kiya jab unhon ne kaha: 'Yeh wazeh taur par zaahir hai ke fard kabhi kabhi aise haalaat mein rakh diya jata hai jahan woh un faislon par majboor kar diya jata hai jo aam tor par na-qabil-e-qabool samjhe jate hain."
[56] - Kashf Al-Asrar, Vol. 4/482
[57] - Nawaqidh Al-Iman Al-I'tiqadiyyah Wa Dhawabit At-Takfir 'Ind As-Salaf, Vol. 2/7

ki taqat na rakhta ho, hatta ke bhaag kar bhi na bacha sakay. (2)Doosri shart yeh ke majboor ki mazboot gumaan yeh ho ke agar woh inkaar karega to us par woh dhamki waqeh hogi. (3)Teesri shart yeh ke jis cheez ki dhamki di gayi ho, woh fawran anjaam dene ke liye ho. Agar koi kahe, 'Agar tum yeh nahi karte to main kal tumhein maaroonga,' to yeh majboori mein shamil nahi hota. Magar yeh is se mustasna hai agar waqt bohat qareeb ho ya muta'arif tor par woh shaks kabhi apni dhamki se wapas na hota ho. (4)Chauthi shart yeh ke hukm maane wale shaks ki taraf se koi aisa amal zaahir na ho jo is baat ki dalalat kare ke woh apni marzi se yeh kaam kar raha hai." [58]

Pas yeh qaidah durust hai, aur agar koi waqai jamhoori intikhabat mein hissa lene par majboor kiya gaya hota, to yeh us ke zariye se sarzadah hone wale kufr aur shirk par us ke liye 'uzr hota. Lekin yeh baat poori tarah wazeh hai ke jis cheez ko is mauqe par "ikrah" (majboori) kaha ja raha hai, woh na to ikrah ki asal ta'reef par poori utarti hai aur na hi us ke sahih hone ki sharaait par.

Majboori se muta'alliq aik nukta:

Hamare Musalmaan bhaiyon aur behnon ke sath jo kuch 'Iraq aur duniya ke doosre ilaqon mein is waqt ho raha hai, woh waqai un mein se bohaton ko aisi surat-e-haal mein daal deta hai jo ikrah (majboori) ki ta'reef aur us ki sahih sharaait dono par poori utarti hai. Aur is mein koi shakk nahi ke yeh waqiyaat huay hain aur Allah ke dushman (Allah ki la'anat ho unn par) ne hamare logon ko azaab diya, qatl kiya, zinaa kiya, aur unhein zakhmi aur masloob kiya. Jo koi in waqiyaat ki tafseeli haqaaiq sune, woh is baat par mutafiq hoga ke agar in Musalmanon mein se kahin log aisi surat-e-haal mein the aur unhein azaab band karne ke liye kufr ya shirk karne par majboor kiya ja raha tha, to woh upar zikr shudah qaidah ke mutabiq ma'zoor hote.

---

[58] - Fath Al-Bari, Vol. 12/311

Lekin haqeeqat yeh hai ke jo log jamhoori intikhabat mein hissa lene ki da‘wat dete hain, unhein un logon ke zariye majboor nahi kiya ja raha jo hamare Musalmaan bhaiyon aur behnon ke saath dusre maqamat par yeh zulm kar rahe hain. Aur isi wajah se yeh qaidah is tarah istemal nahi kiya ja sakta ke duniya ke aik hissa mein maujood Musalmaan doosri jagah zulm ka shikar Musalmaanon ki taraf se un ke behaf par kufr ya shirk ka irtikab karen. Aur yeh sakht aur dardnaak haqeeqat yeh baat bilkul nahi badalti ke jo log Member of Parliament ko vote dene ki da‘wat dete hain aur jo unhein vote dete hain, woh na to kisi majboori ke zariye is par amal kar rahe hain aur na hi un ke liye ikrah (majboori) ki sharaait maujood hain.

JAMHOORI INTIKHABAT MEIN SHIRKAT KARNE WALON KA HUKM

Jahan tak un logon ka ta‘alluq hai jo is shirk mein hissa lete hain, to is mein koi shakk nahi ke woh kufr ka irtikab kar rahe hain aur un ka yeh amal in sab se pehle zikr shudah shubhaat aur galat fahmiyon ki bunyaad par jaa’iz nahi hota. Lekin is ke sath yeh baat bhi barabar yaqeeni hai ke hamare zyadah tar bhai-behen jo jamhoori intikhabat ki da‘wat dete aur un mein hissa lete hain, woh is amal ki asl haqeeqat aur is ke laazim ma‘ani se poori tarah waqif nahi hote. Yeh aik nuqta hai.

Doosri baat yeh ke yeh bhi wazeh hai ke jo log jamhoori intikhabat mein hissa lete hain, un mein se ziadah tar log yeh kaam is niyyat se karte hain ke koi bhalai haasil ho jaaye ya koi nuksaan kam ho jaaye. Aur humein yeh kehne ki ijaazat nahi ke kufr ya shirk karne wale ki niyyat us ke amal ko kufr ya shirk ke wasf se nikal sakti hai — magar jo baat durust hai woh yeh hai ke jis shaks ne yeh shirk kiya, lekin jahalat ki wajah se, is gumaan mein ke woh bhalai kar raha hai aur ita‘at ki niyyat se is par amal kar raha hai — to yeh jahalat un ko kafir qarar -

dene ke wajaal (factor) se rukne wali asbaab mein se ek sabab hai.

Pas hum is amal ko Shirk aur Kufr ke naam se pukarna band nahi karte, chaahe is ko karne wale log is mein bhalai aur neki ki niyyat hi rakhte hon.[59] Lekin kyun ke woh is amal ki haqeeqat se jaahil hain, aur yeh maamla baaz ulama ke un fatawa ki wajah se aur bhi mushtabah ho jaata hai jinho ne is ko jaa'iz qarar diya — un qawaid ki bunyaad par jin ka hum ne radd kiya hai — to phir foran unhein is amal ke kufr par thapan dena inteha-pasandi ka radd-e-amal hota hai, aur hum aisa nahi karte jab tak baat un par wazeh na kar di jaye aur un ke tamam shubhaat door na kar diye jayen.

Ahl-e-Takfeer ke maamle mein hadd se aage barhne walon ko tanbeeh karte hue, Abu Muhammad 'Asim Al-Maqdisi ne un logon ke bare mein yeh baat bayan ki jo jamhoori intikhabat mein shirkat karne walon par baarah raat tafreeq ke saath takfeer karne mein jaldi karte hain:

"Aur un mein se kuch aise hote hain ke unhen laya jata hai aur woh un campaign posteron ko dekhte hain jin par bade bold huruf mein likha hota hai: "Islām hi Hal Hai" — aur isi qisam ke woh naray jin ke zariye tashree' karne wale mushrik aam Musalmano ko dhoka dete hain. To woh un ke liye vote de dete hain aur unhen chunte hain — Islam se muhabbat ki wajah se aur is ki Shari'at se wafadari ki wajah se — aur woh nahi jaante ya nahi chahte us shirk ke andheray raaste ko jo yeh numayinday apne da'we mein hukm rani ke liye ikhtiyar karte hain taa ke baaz hudood aur ahkaam ko naafiz kar dein. To yeh tamam pehlu un logon ke hawale se madde nazar rakhne chahiye jo seedhi taur par tashree' (legislation) nahi karte, na kufr ke qawaneen ki izzat aur hifazat ki qasam khate hain, na un ke hukm ko qabool karte hain, aur na hi un bayanon aur a'maal mein se woh kufri a'maal karte hain jo numayinday anjaam dete hain. Aur yeh bhi maloom hai ke voter yeh -

*[59] - Ba-hawalah us hissa ka jo **'Qaidah: A'maal niyyat par mabni hotay hain'** aur Abu Hamid Al-Ghazali ki tafseer/sha'rah par mabni hai.*

sab kuch nahi karta, na hi yeh a‘maal anjaam deta hai. Balki woh to sirf un mein se kisi ek ko apni taraf se ikhtiyar karta hai aur usay apna wakeel banata hai.”

“Aur phir unhon ne aage farmaya: ‘Isi wajah se aise shakhs par jaldi mein takfeer karna jaa’iz nahi, magar us waqt jab us par wazeh bayan qaim kiya jaaye aur tashree‘ karne wale numayindon ke a‘maal ki haqeeqat us ke saamne khol di jaaye — aur yeh bhi bayan kiya jaaye ke woh jo kufri a‘maal karte hain, woh Islam ke deen ko naaqis karne aur Rabb-ul-‘Aalameen ki Tauheed ko batil karne wale a‘maal hain. Phir agar is wazahat ke baad bhi woh un ko vote dene par israar kare, to phir woh kafir ho jaata hai. To voters ke hawale se farq karna lazim hai: aik woh jo asal mein is irade ke saath vote nahi deta tha, balke kisi aise shakhs ko chunta tha jo tashree‘ karne wala nahi tha. To dusre qisam ke is shakhs par takfeer us waqt tak nahi ki jaa sakti jab tak us par hujjat aur daleel qaim na ki jaaye. Kyunke zaahir mein to us se kufr ka amal sarzad ho chuka lagta hai — un logon ki nazar mein jo us ki niyyat se waqif nahi — lekin haalat ki Adam-wuzuh, halaat ki uljhan aur wo shubhaat jo is maamle ke gird paida ho jate hain, aur yeh ke jamhoori nizam aur parliament aise unwaanon, naamon aur istilahon ke zariye chalaye jate hain jo logon ke liye ajnabi hain, is wajah se baaz log un ki haqeeqat ko samjhe baghair a‘maal kar baithte hain. To yeh us qisam mein se hai ke koi shakhs koi alfaaz ya bayan bol de, jiska asal ma‘ni woh jaanta hi na ho.’” [60]

Pas yeh lazim hai ke jo log jamhoori nizam ke hukm ki haqeeqat ko samajhte hain — khaas taur par jamhoori intikhabat mein hissa lene ke hukm ko — woh is masle ko logon par wazeh karein aur in tamaam shubhaat aur galat fahmiyon ko door kar ke baat ko khol kar bayan karein.

---

[60] - Ar-Risalah Ath-Thalathiniyyah Fi At-Tah'thiri Min Al-Ghuliwwi Fit-Takfir, Pg. 418

NATIJA (CONCLUSION):

Aey iss kitab ko padhne wale, is mein koi shakk nahi ke Musalmaan hamare daur mein shadeed zulm o sitam ka shikar ho rahe hain. Tasveeron ko dekh kar, khabrein sun kar aankhein aansuon se tar ho jaati hain aur dil gusse aur dard se bhar uthta hai jab ham apne bhaiyon aur behnon ki in halaat ko dekhte hain. Jo shaks in haalaat par gham, takleef aur dil ki kasht mehsoos nahi karta, use apne imaan par sochna chahiye aur apne murda dil ka jaiza lena chahiye.

Aur isi ke saath hum apne bhaiyon aur behnon ko yaad dilaate hain ke woh Shaytan ke phandey mein na aayein, jo unhein raah-e-haq se bhatakana chahta hai. Hamein hoshiyar rehna hai ke apni hamaari humdardi ya hamaare khauf ka faida uthakar koi hamein is qadar na dhokey mein daal de ke hum shirk mein gir jayein — yeh samajh kar ke hum neki ka kaam kar rahe hain.

Is haqiqat ko madde nazar rakhte hue, hum baaz siyasi sar-garmiyon mein hissa lene se nahi rokte — jab tak us mein shirk ya kufr ka koi pehlu na ho — aur jab tak banda Sunnat ki pairovi mein rahe aur gumraahi mein na pad jaye. Jaise ke jalso mein shirkat, rallyyan, campaign aur siyasi sar-garmiyan jo Shari'at ki mana'aat mein nahi aati.

Aakhir mein, yeh woh kuch hai jo hum ne is haali behas ke jawab mein pesh karne ki koshish ki hai, jis ka fitna haali daur mein uth khada hua. Hamara maqsad khaas taur par jamhoori intikhabat mein hissa lene ke masle ko khol kar bayan karna tha, aur un logon ke da'awon ka radd karna tha jo is ki da'wat dete hain. Agar is mein koi baat theek kahi gayi hai to yeh Allah Ta'ala ki tawfiq se hai. Aur agar koi ghalti ya kami reh gayi ho to woh hamari taraf se hai aur Shaytan ki taraf se — jisse hum Allah ke huzoor panaah maangte hain.

Aur Allah ke Nabi Muhammad ﷺ par, un ke gharane aur un ke sahaba par salamati aur rehmat ho Qiyamat ke din tak.

AIK MUKHTASAR FATWA: INTIKHABAT MEIN SHIRKAT KE HUKM PAR

Dar Al kufr mein Legislative Elections mein Shirkat.[61]

“Allah ke naam se, Jo Bohat Rehmat Wala, Bohat Meharban Hai”

Bhai aur Shaykh, Abu Muhammad Al-Maqdisi, Hafithahullahu Ta‘ala Wa Ra‘ah,

Assalamu Alaykum Wa Rahmatullahi Wa Barakatuh

Mera sawal yeh hai ke kufr ke mumalik, khaas taur par America, mein legislative elections mein shirkat ka hukm kya hai, kyunke mujhe maloom hua hai ke kuch Mashayikh isay jaa’iz qarar dete hain, aur hatta ke kuch ne is hukm ko itna barha diya hai ke yeh farz qarar diya jaaye ke America mein hone wale intikhabat mein hissa liya jaaye, is bunyaad par ke is se wahan ke Musalmano ko faida hoga. Aur yeh Mashayikh kufr ke mumalik mein maujood assemblies (parliaments) aur Musalman mumalik mein maujood assemblies ke hukm mein tafreeq karte hain. Un mein se ek shaks jo in intikhabat mein shirkat karne ka irada rakhta tha, ne mujhe bataya ke jab woh aisi elections mein daakhil hotay hain to qasam lete hain: “We believe in God” aur “In God we trust”, aur yeh wazeh tor par un qasamon se mukhtalif hai jo Musalman mumalik ke assemblies mein liye jaate hain. Mujhe is baat ka yaqeen nahi, magar yehi usne mujhe bataya; aur agar yeh waqi hai jo usne kaha, to kya in legislative assemblies ke intikhabat mein shirkat jaa’iz hai? Aur agar yeh jaa’iz nahi, to is ka saboot kya hai?

[61] - Arabic obtained from: http://www.almaqdese.com/r?i=151&amp

Mera doosra sawal pehle wale sawal se shuru hota hai, aur woh yeh hai: kya 'Illah (wajah) un logon par takfeer ka jo Musalman mumalik ke legislative assemblies mein shirkat karte hain, yeh hai ke woh Taghūt ki ita'at ki qasam lete hain? Matlab, agar koi yeh na karta, to kya woh kafir nahi hota?

Maine aap ki kitab Ad-Dimuqrātiyyah Din (Democracy: A Religion) padhi thi, aur mujhe is sawal ke dono pehluon ka koi wazeh jawab wahan nahi mila.

Mujhe umeed hai, aye azeem Shaykh, ke aap is maamle ko mere liye wazeh karenge, aur mein aapse darkhwast karta hoon ke pehle sawal ke pehle hissa — jo un mumalik mein intikhabat mein shirkat se muta'alliq hai jahan kabhi Islam ka hukm nahi tha — ke jawab mein ta'akhir na karein. Umeed hai ke aapka jawab is site par America ke intikhabat se thoda pehle shaya ho, yaani jitni jaldi mumkin ho. Aur Allah aap ko azar ata kare.

Jawab:

Bismillah, Hamd Allah ke liye hai, aur us ke aakhri Rasool par salam aur rehmat ho.

Aey azeem bhai,

Assalamu Alaykum Wa Rahmatullahi Wa Barakatuh,

Jo hum maante hain aur apni deen ke taur par qabool karte hain, woh yeh hai ke legislative assemblies mein shirkat kufr hai aur Allah mein shirk hai, chahe yeh assemblies un mulkon mein ho jise "Islami" kaha jata hai ya asli kufr ke mumalik mein, aur iska sabab yeh hai ke yeh assemblies insaano ko la-mehdood tashree' ka haq dete hain, na ke-

unke Rabb ko. Aur daleelain ke yeh amal wazeh Mukaffirat (kufr ka sabab banne wale a'maal) aur Islam ke nafaqaat ko batil karne wale a'maal mein se hai, bohot si hain, aur humne inko tafseel se apni kitabon *Ad-Dimuqrātiyyah Din* (Democracy: A Religion), *Kashf An-Niqab* (Uncovering the Veil) aur doosri kitabon mein bayan kiya hai.

In assemblies par takfeer karne ki wajah sirf yeh qasam lena nahi hai, ke agar yeh qasam badal diya jaye ya is ke saath khel khela jaye to takfeer ka hukm khatam ho jaaye.

Balki takfeer ke kai na-talaaf asbaab hain, aur humne inko pehle zikr shudah kitabon mein bayan kiya hai; in mein sab se khatarnaak yeh hai ke wo haq qabool karna jo constitution ek member ko deta hai — la-mehdood tashree' ka haq — aur us par amal karna, aur yeh wazeh kufr hai, chahe member (parliament ka) is ke baad tashree' kare ya na kare.

Iske ilawa, Taghūt se hukm talab karna aur momino ke raaste ke siwa kisi aur raaste par chalna, aur Islam ke siwa kisi aur mazhab aur tareeqe-e-amal ko apnaana, aur kufar ko kafiron par ikhtiyar dena, aur kufar ke saath baithna jab woh Allah ki Ayat ka mazaak udate hain, bina Ikrah (majboori) ke, aur inke siwa doosre Mukaffirat, jinke daleel Kitab aur Sunnat se ma'loom hain, aur humne inko doosri jagahon par bayan kiya hai.

Agar aap is baat ko samajhte hain, aur yeh samajhte hain ke poori makhlooq mein sab se bari Masalih (faida) Tawheed ka nafiz hona aur Shirk se Bara'ah (disavowal) aur Allah ke saath shareek lene walon se inkaar hai — aur yeh Al-Urwatul-Wuthqa (mazboot qaidah), Laa Ilaha Illa Allah, par mazboot pakar rakhna hai — aur Shirk ke Mafsadah (nuksan) ko door karna, jiske siwa Allah sab kuch maaf kar deta hai — to phir yeh jaa'iz nahi ke is se kisi bhi faide ko, chahe woh deen ya -

Dunya ke naam par bohot se da'we wale faide ho, zyada ahmiyat di jaye.

Yahi woh baat hai jo hum maante hain aur Allah ke samne apne deen ke is pehlu mein qabool karte hain, aur hum jaante hain ke logon ke darmiyan is par mukhtalif raayein hain. Is liye hum aap aur tamam Musalmano ko naseehat karte hain ke is wazeh Shirk aur Kufr se Allah ki panah maangein, aur un ulama ke fatawaon mein na aayein jo isay jaa'iz qarar dete hain, aur un logon to chhodiye jo isay farz qarar dete hain; aur jis par Allah roshni (hidayat) nahi ata karta, us ke liye koi hidayat nahi hai.

Allah hum sab ke liye aur aap ke liye, aur tamam Musalmano ke liye sari bhalaai asaan kare.

IS KITAAB KI TASNEEF AUR ISKE TARJUME KA MAQSAD:

Maqsad yeh hai ke aaj ke daur mein Islam ko aam log, hatta ke kuch ulama bhi, is tarah pesh kar rahe hain ke log Qur'an aur Sunnat se door aur shirk o kufr ke qareeb hotay ja rahe hain. Yeh bhi mumkin hai ke kuch ulama ki ghalatiyan nadanistagi ki wajah se hoon, yani unhe democracy, voting, ya iske andar hone wali qanunsazi ka sahi ilm na ho—unka irada logon ko kufr ya shirk ki taraf dawat dena na ho.

Lekin, chahe koi bhi ho, agar koi scholar deen ke mukhalif aise kaam karta hai jo zahiri taur par fitna ka sabab ban sakta hai, to hamari zimmedari hai ke uska radd (refutation) kiya jaye.

Isi wajah se yeh kitaab likhi gayi hai, taake aam log haqeeqat se waqif ho sakein aur apne imaan ki hifazat kar sakein, tawheed aur haqq par qayam rahein. Iska Roman Urdu tarjuma maine (Abu Nusaybah Al-Athari ne) kiya hai, taki hamare bar-e-sagheer (Pakistan, India, Bangladesh) ke musalmaan tak yeh saheeh deen ki wazeh taleemaat-

pohonch sakein. Roman Urdu mein tarjuma isliye kiya gaya hai kyun ke bar-e-sagheer mein aik bara tabqa aisa hai jo Urdu samajhta hai lekin padh nahin sakte; to yeh un ke liye asaan ho jayega, in shaa Allah.

BarakAllahu feekum.

~Abu Nusaybah Al Athari (@Shariazone)

Pehli martaba shaya ki gayi tareekh: 20 Rabi' ath-Thani 1425 / Tuesday, 08 June 2004

Nashir: Al-Tibyan Publications

Roman Urdu tarjuma kiya gaya: Abu Nusaybah Al-Athari ke zariye

Tarjume ke baad Shaya ki gyi tareekh: 8 November 2025/ Jumada al-Awwal 1447

Humse Judne ke liye Contact Karein
@Shriazone, @saur_al_noor

Kitaab ka Ta'aruf (Description): "Democracy Aur Uske Zabtiati Nizaam Ka Ilmi Tajziya: Kufr, Shirk Aur Intikhaabaat Ka Shar'i Hukm"

Yeh Kitaab Aik Gehri Ilmiyati Tahqiq Par Mabni Hai Jisme Democracy Ke Bunyadi Nizaam, Legislation Ka Haq, Parliamentary System Aur Vote Ki Tahreeri Zimmedariyon Ko Shari'ah Ki Roshni Mein Wazeh Taur Par Samjhaya Gaya Hai. Is Kitaab Ka Maqsad Yeh Bayaan Karna Hai Ke Democracy Ka Asal Mabda, Uski Bunyadi Falsafay Aur Legislation Ka Ikhtiyar Kis Tarah Tawheed Ke Usool Se Takraata Hai, Aur Kis Liye Is Nizaam Ka Hissa Banna Khuli Hui Shirk Aur Kufr Ki Qisam Mein Shamil Hota Hai.

Is Mein Un Tamam Shubhaat (Doubts) Ka Ilmi Rad Kiya Gaya Hai Jo Ballot System, Vote Denay, Representative Ko Qanoon Saazi Ka Haq Denay Aur Democratic Hukoomat Ki Himaayat Ke Hawalay Se Aam Tor Par Pesh Kiye Jate Hain. Har Daleel Ko Qur'an, Sunnah Aur Salalf Ke Manhaj Aur Ahl-Us-Sunnah Ke Muhaqqiq Ulamā Ke Aqwaal Ki Roshni Mein Tarkeeb Diya Gaya Hai.

Yeh Kitaab Un Logon Ke Liye Ek Roshan Hidayat Ki Haisiyat Rakhti Hai Jo Is Fitnay Ki Haqeeqat Ko Samajhna Chahte Hain, Aur Jinhein Hukm-E-Shar'i Ke Hawalay Se Sahi Raasta Dikhana Chahte Hain. Iska Aim Sirf Inteqad Nahi, Balkeh Haqq Ko Haqq Ki Surat Mein Pesh Karna, Aur Batil Ko Uski Asal Surate-Haqeeqat Mein Saamne Lana Hai.